# NEW YEAR'S REFLECTIONS, Smart, Warner, Palmer JESUS CHRIST AND MAMMON, Study on Evil of THE IDEAL REPUBLIC, Sale on the New Years of Pastor Cramer.

PASTORS' REFLECTIONS ON LIVE RELIGIOUS QUESTIONS.

When has self-gratification ever brought happiness to any man? Has it not • made the poor heart sick and the mind dull and weary? Still, men are blind • and foolish enough to call this darkness light and all these short-lived evils good. •
They don't want to enlist under the banner of Bethlehem."—The Reverend Father •

No army could be successful if it carried upon its banners only a list of the dates of its defeats. The present and the future will have enough failure and sorrow and responsibility to tax our strength to its utmost without our carrying for-

ard from year to year."-The Reverend Doctor R. D. Smart, "If duty has been left undone and if no great purpose has filled one's life rill man not find at this time any books opened and accounts to be given."-The

Reverend Jeremiah Cromer.

"The one great thing needed to induce men to prepare for eternity is the tical conviction that they have but a short time to live on this earth. The ma-jority of the human family will not apply their hearts unto wisdom until they brought to numbering their days."-The Reverend Doctor S. C. Palmer.

"Let the careful system and candid accuracy that characterize our secular alling be brought to bear upon our religion. With a view to this let us consider 🔷 certain questions in regard to our record as God's stewards."—The Reverend Doc- 🌩

"There can hardly be a doubt in our minds that the higher political ideal of the Hebrews, with its larger and more exalted estimate of the home and its wider recognition of man in every province of life, is due to their religion and their purer conception of God."—Rabbi Samuel Sale.

## FORGETTING THOSE THINGS

#### WHICH ARE BEHIND. Present and Future, Declares the Reverend Doctor Smart, Have Enough Responsibility.

The Reverend Doctor R. D. Smart, paster of the Cook Avenue M. E. Church, South, preached yesterday morning on part of Philippins iii, 13. "Forgetting those things which are behind." The Doctor raid, in

which are behind." The Doctor raid, in art:

"The apostle here advises that we forget the past. But surely, not all the past. If so, then why should we have been endowed with memory at all? Is not experience the amp by which our feet are to be guide? But of what service will experience be uncess it be remembered? Are we not to erret nonuments to perpetuate the virtues of the nonuments to perpetuate the virtues of the nonuments to perpetuate the virtues of the noble and the good, that a recollection of hese virtues may lead us to imitate them? We stand to-day at the close of the year; is t not natural to retrospect its experiences? The god Janus was always made with two accs, one looking backward, and the other owward; one peering into the new year, and the other looking back into the old. How natural for the plowman, as he ends his row, to look back to see if he has made a straight furrow! How natural for St. Paul, at the end of life, to retrospect the set and say, I have fought a good fight. have kept the course. And yet, for all his, there are not a few things concerning which we do well to say with this same treat apostic. Forgetting those things which we do well to say with this same treat apostic. Forgetting those things which are behind."

"Let him who has but recently become a

mse in which even our successes and our ttainments should be forgotten. These sould not be so remembered as to satisfy ar desires for larger successes and higher ttainments. Let us not live upon the past, owever noble it has been. Forget the this already trod, and onward urge thy

#### **FATHER JAMES T. COFFEY ON** "JESUS CHRIST AND MAMMON."

Says Self-Gratification and Personal Indulgence Does Not Bring Happiness to Any Man.

cather James T. Coffey, pastor of St.
hn's Catholic Church, preached yesterday
sesing from the words, "And this shall be
sign unto you: You shall find the infant
apped in swaddling-clothes and laid in
manger"—Luke II. His theme was: "Jea Christ and Mammon," the last of a ses of sermons on "Mammon," and he sald,
mart:

ries of sermons on "Mammon," and he said, in part:

"When Almighty God commissioned Moses to go down into Egypt and lead his choses people out of bondage, he gave unto him a sign by which he was assured of success. This sign was the working of a great miracle, the changing of the rod he carried into a serpent. When the common father of the World determined to send salvation to his fallen children, he commissioned his only divine so to assume human nature, and that men might accept him as the mighty God—the Prince of Peace—he determined to give them a sign. You shall find the infant wrapped in swaddling-clothes and laid in a manger. The world had waited in expectation 4,000 years for the promised Messiah; surely now the world will hall him King, and welcome him with outstretched hands and a heart overflowing with love and gratitude. We would like to think thus, but it is not so. The sign was not the sign the world expected. The pampered and spoiled human heart had long since formed its estimation of what the Savior should be; it had established its standard of greatness, and the Redeemer would have to meet it in every

he chosen people were led by the spirit he world; they looked for a mighty r, a powerful King, one who would in pomp and glory, command great is and control immense wealth, and re to Israel its vanquished glory. This a was not fulfilled in the humble babe ped in swaddling-clothes, and laid in miserable manger of Bethlehem. The of the world, then, as now, was the d and overbearing spirit of the god man.

tion of religion. The world is broader, larger in every way, and more free from superretition and ignorance. The name of Christ
is honored as never before among the nations. All this is very true. But if we are
to be saved from the creed of Macbeth,
which says:
"To-morrow and to-morrow and to-morrow
Creeps in this petty pace from day to day
To the last syllable of recorded time;
and all our yesterdays have lighted fools
The way to dusty death—
And which thinks of life as 'a walking
shadow' or a tale told by an iddot,' then
must we learn that God's great plans and
not our petty ones are the things of significance. And if we find at the end of the year,
of life even, one bit of God's beauty upon
us, which is the beauty of hollners and love;
if we have wrought in some weak way for
the establishment of his kingdom, which is
righteousness and peace; if we have kept
courage high and faith strong amid the opposing evil of the world, and if we can pray
in faith, believing, then ought we to take
courage and go forward. Let us not insist
upon it that God shall reveal to us all his
purpeases. Let us go obedient to his commands, though we must say:

see not a step before me,
As I tread on another year:
But the past is all in God's keeping
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near."

PASSING YEAR TEACHES

#### PASSING YEAR TEACHES LESSON TO UNRELIGIOUS.

Doctor Palmer Recalls the Prayer of Moses on the Flight of Time.

heart sick and the mind cull and weary? Still, men are blind and foolish enough to call this darkness light and all these short-lived evils good. They don't want to enlist under the banner of Bethlehem.

"They say it stands for things low and despicable. To their eyes the poverty, self-abnegation and self-annihilation of Bethlehem are a stumbling block. God would not thus debase himself. Yet he said he would become as a worm and as nothing for salvation of souls. It is not the soul that they worry about. Mammon knows only the body, and they live for Mammon. Their standard is that of rebellion, raised in Paradise. Christ's standard is that of humility and submission—raised in Bethlehem on the first Christmas night. Great has been the battle waged ever since by the supporters of the principles inscribed on these two banners. The standard of the new-born king is that of the cross; the standard of Mammon is that of luxury and ease. One points the royal road of thorns and suffering to heaven, the other the broad path of daillance to ease and comfort that is short-lived here and to eternal destruction hereafter. Where Mammon sows his seed, the harvest reaped is discord, and finally despair.

"Love of money killed Judas, and yet Judas was very near and dear to Christ. When Magdalene broke her alabaster box of precious ointment over Jesus, Judas, the money-lover, said, Why this waste! Could not the ointment have been sold and the proceeds given to the poor! So said he. But he did not mean the poor, he meant himself. He was grasping as many others are today, and it brought him to the halter and perdition, as Christ testifies. The roots of Mammon are many, they sink deep and spread everywhere. They crush the life out of every sweet sentiment and holy thought. They destroy mercy, and strangle justice.

"Many so-called Christian hearts are a perfect tangle of Mammon roots or evil inclinations springing out of an inordinate seeking after the things of earth that with-They destroy mercy, and strangle justice.
"Many so-called Christian hearts are a
perfect tangle of Mammon roots or evil
inclinations springing out of an inordinate
seeking after the things of earth that wither often before we have fully grasped them.
"Here is clergyman of whom I heard
lately—a worshiper of this false god, while
passing as a follower of the meek and
humble Nasarene. He has been accumulating wealth for years. His money has been invested in real estate. A poor old grayhaired woman occupies one of his houses.
Misfortune overtakes her; she cannot pay
her rent. The agents pity her and apply to
this clergyman for permission to cancel the
cebt. He declares his investment of money
is a business matter; he must have interest.
Shylock must have his pound of flesh, "Put
her out on the streets," he says, or make
her pay the rent. What more brutal than
this? What more hypocritical and scandalous than for such a man to call himself
a minister of Jesus Christ? This is the
clars that Jesus excoriated. He was severe
and a naparing only when dealing with this

ON NEW YEAR'S DAY. by Doctor Cromer.

The Reverend Jeremiah Cromer spoke last evening at the Fountain Park Congregational Church, from the 30th Pasim and the 17th verse, "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands upon us; yea, the work of our hands establish thou it." He said, in part:

"In a book of the Robbins it is thought that on the first day of the new year the Holy Blessed God sits, that he may judge the world; and all men, without exception, give an account of themselves. There is nore than mere fancy or conceit in this statement. In these times of the passage of the years earnest people demand a judge on the throne, Indued, many judgment days come to the man who is living the "strenuous life." It is only the Idle and careless people who escape these judgment days, if duty has been left undone, and if no great purpose has filled one's life, then will a man not find at this time say books opened end accounts to be given.

"There will be found enough in the outside observance of New Year's Day to engage his attention. He will sit down to roome well-laden table, enjoying the sociability of a few friends, play a few games and then go back to his old life again. But the purposeful man steps into his library to see, straiding there, the book unread. He looks into the faces of his friends, to see only the reminder of his past negligence. Back somewhere in the year was a kind deed proposed but left undone, a word of cheer in time of sorrow was to have been given, but it was forgotten. Here are fellow-men for whom, perhaps, he has prayed that they might become God's obedient children, but he has not said or done anything to lead them to Christ. And finding thus all about him the evidences of past failure, the man will be tempted to turn away from the enfolding events, and then trying to forget it all."

"He will sing his sad song to the old year—Auf Wielersehen! For we shall meet before the throne of God. The drifting snows confuse thy footprints

crib, lowliness, powerty, suffering; for these bring true peace and contentment of heart; and we will, in the name of Jesus Christ, renounce Babylon, indulgence of passions, gratifications of lust, pride, discord—for these break hearts and wreck bodies and souls. We will keep near to Jesus, who is the way, the life and the iruth—the way that leadeth to heaven, the life that hath corquered death, the truth that cannot deceive."

Man Is Urged to Prepare for Ac-

counting Before Throne by

by Doctor Cromer.

it was in some such strain that the pasimist uttered this most beautiful ninetleth pealm.

"With a vision that stayed not at a single year, but which swept within its reach the whole of time and the issues of a world of men who were carried away as on a swift-flowing stream, the psalmist turned to the God behind it all, and to whom a thousand years were but as a day. His nense of the instability of all things human finds its support in the abiding character of God. For him as for us there was open the one way of prayer. He could yet cry., Let the beauty of the Lord our God be upon us and the work of our hands, establish thou it. This pealm is attributed to Moses. Whether he had anything to do with its writing is doubtful, but he did have experience with the instability of men, and he learned the futility-of all merely human efforts. Possibly it best fits it he sentiment of the psalm to put its utterance near the close of his life work.

"Forty years have passed since he started from Egrpt with a race of slaves. And they are in heart slaves still. He himself at one time called them rebels. He locked back over the years to recount the loss by death of Korah, Dothan and Abiram, together with the countiess thousands who lay sleeping in the desert. A new generation has sprung up instead of the old, but in many counts they seem no better than their fathers. And Moses stands questioning God as to the fulfilment of his plans. He is measuring the present with the past to know if there has been any progress made. He seems like a mariner out on a trackless sea, not knowing if the years of drifting or salling have brought him any nearer a part. And at times the world's movement seems just like that. It moves in a circle. We so forward here only to fall back there. Man grows more civilized only to find out new ways of practicing inhumanity to his fellow-man.

"True, the gorid to not se cruel now at to one way, These are no such persecutions.

**WORLD IS ADJUDGED** 

pray that we may be made to believe, believe so that we shall act sensibly, practically—believe that our days are numbered.

"Admitting, then, that we do need such
prayer, this is a most appropriate petition,
especially for to-day, as we are about to
wave a good-by to the old year. It is addressed, as all true prayers should be, to the
great Jehovah himself, to him who has been
our dwelling place in all generations. He
alone can so teach us. Moses was test the
world has ever known, but even he must
bend the knee before him with this surprising prayer upon his lips. Let us kneel beside him while he thus prays.

"It is a petition that we may make right
reckoning of our days, not years, as we
might aimost expect from what goes before, and as we might conclude as we stand
at the parting of the years to-day. 'Days'
must impress us with the brevity of the
stime that remains. If you knew that only
'days' were left to you, surely you would
apply your heart unto wisdom.' In God's
most impress us with the brevity of the
stime that remains. If you are praying that
you make no mistake in your numbering of
these days.' Do not be so occupied in numbering your dollars that you shall mistake
in numbering your 'days."

"You will not fall to motice that it is a
very personal prayer. Teach us to number our days, that we may apply our hearts
unto wisdom.' Strange, but we have little
difficulty in numbering the days of thosaboout. Boe younder man. Note the deticow, his days are numbered,' you are saying. Not more certainly than are your own.
Strange again. He does not seem to appreciate his condition. Go speak to him. Bid
him a cheerful 'good morning.' Ask after
his health. 'I am feeling much better today; as soon as I get rid of this cough I
shall be all right. The last doctor I consulted has given me something that is helping
me. I shall roon be well again. Well may
he and you kneel together and pray, using
the first person, singular number. Bo teach
me to number my 'ays' that I may apply
world has consi

### "WHAT HAS BEEN THE **RECORD OF THE YEAR?"**

Question Discussed From Spiritual Standpoint by the Reverend Doctor Warner.

odist Episcopal Church, preached yesterday morning at the Fry Memorial M. E. Church on the theme, "What Has Been the Record of the Year?" His text was taken from Matthew xxy, 29, where Christ said, "Unto every one that hath shall be given and he shall have abundance; but from him that hath not shall be taken away even that which he hath." He said, in part:

"The stewardships of the business world are just now being called to their annual accounting. This is the time of 'taking stock' and striking the 'yearly balance.' As a consequence of results ascertained in this way there will be very much of closing and making of contracts. The record of the last year will determine the reatus and prospects of the year to come. No little suspense and anxiety wait on these conclusions. Shall we ignore or forget at this impressive hour our individual stewardship under God? While our hands are in and the spirit is on is a good time to consider our spiritual standing and prospects. Let the careful system and candid accuracy that charcaterize our secular calling be brought to bear upon our religion. With a view to this, let us consider certain questions in regard to our record as God's stewards.

"What has God given us as the 'talents' or responsible trusts of the closing year? No one word better represents and comprehends them all than the word 'opportunities.' It is the employer's province to afford these, else there can be little or no responsibility on the part of the servant. In some fields the great lament of many is that they have had no chance. This cannot be claimed by God's stewards, since opportunities have daily equaled our capacity. There has been danger that we might not always see them because of our blindness or preoccupation. Indeed, we may have been required to search for them, assured that raif dilligence would find them.

"Opportunities in God's service have a measureless value. They are great and sacred trusts, the paramount duties of life. Too often they are only best appreciated when gone. They are great a

of Time.

The Reverend Decior S. C. Palmer, partor of the Lafayette Park Presbyterian Church, selected Psalims xc. 12. for his text. Sunday morning and spoke in part as "In the goed providence of God we have come to the last Sabbath of the first year in the new century. Many who started with me come to the last Sabbath of the first year in the new century. Many who started with me can be grant of good to the ranks. Some have failen within the past few days of seeing the old year die as any one of us. They greeted friends with a "Merry of seeing the old year die as any one of us. They greeted friends with a "Merry New Year their ver their ver they could say "Integration of opportunity to ability to discharge the last fourth, the last tenth, the fact that of our earthly pilgrimage. Some of users than we ever shall again. Some of the search of the

#### THE IDEAL REPUBLIC OF THE GREEK AND JEW."

Rabbi Samuel Sale Talks of Plato's Conception of God-Hebrew's High Ideal of Marriage.

"The Ideal Republic of the Greek and the Jew" was the theme of Rabbi Samuel Sale at Temple Shaare Emeth, He said, in

the Jew" was the theme of Rabbi Samuel Sale at Temple Shaare Emeth, He sald, in part:

"Among all the Greek philosophers, Plato approaches most nearly the teachings of the Bible. In his conception of God and in his ethics there are numerous points of contact with it, and for this reason, it is interesting to compare his ideal of the state with that which we find in the Bible. Here there is a wide discrepancy.
"In the 'Republic,' which Plato has constructed, the government is conducted by the philosophers, with absolute authority. They rule without a constitution or any other legal restriction. In it the division of the classes is rigorously enforced. The citizens are given over wholly to the state, are never to have any particular or proper concerns, in fact, no individual existence. For the higher ranks, marriage, family life and private property are abolished. All marriages in the lower orders of society were regulated and controlled by the guardians of the state. The children, without ever knowing their parents, were reared from their birth in public institutions, All active citizens sat down at a common table, maintained at the expense of the state; the girls, as well as the boys, were instructed in music, gymnastics, in mathematics and philosophy, and the women, like the men, were employed as soldiers and officials.

"In this state, which was to be founded upon scientific education, streams are to say, the freedom of intellectual life was mercilessly shackled. The strictest censorship was to be exercised, and every innovation in the realm of morals, religion and art was to be rigorously suppressed. As a dis-

cilessly shackled. The strictest censorship was to be exercised, and every innovation in the realm of morals, religion and art was to be rigorously suppressed. As a disciple of Socrates, Plato believed that all virtue and moral excellence were conditioned upon knowledge. He undertook to build his state on this as the surest foundation. The guardians of the state were to be its philosophers, those who had acquainted themselves most thoroughly with the idea of the good. He believed that all material and industrial pursuits tended to unfit men for the higher duties of citizenship.

"Knowing how often the well-being of the community is undermined by the zelf-

ship.

"Knowing how often the well-being of the community is undermined by the self-ishness of individuals, he proposed to make impossible the conflict between private and public interests, by abolishing the institutions of marriage and private property for those who were to be the rulers and guardians of the state.

"Now let us oppose to this a picture of political institutions as we find them in the Bible, cr. rather, the so-called books of Mosea. Here we find a state in which all citizens are perfectly equal before the all citizens are perfectly expanded off into castes, whose limits are to be fixed forever. They are arranged into larger and smaller units or groups, according to natural and incidental affinities. Each unit is independent, controlled by magistrates and judges of its own choosing, in accordance with well-known laws, which, though they might not be changed at will, were like the American Constitution, subject to contraction and expansion. True, there was in later times one distinct class, the tribe of pricests and Levites, whose especial duty it was to minister at the sanctuary. But this obligation conferred upon them no special privileges in the state; it clothed them with no superior power and authority, nor were they possessed of any large landed estates.

"The Mesalc law endeavored to prevent

with no superior power and authority, nor were they possessed of any large landed estates.

"The Mesale law endeavored to prevent the few from becoming the sole owners of the land by securing to each larger tribe its original land inheritance. Of the land grabbers of the times of Isalah, it does not appear that they were effectively stopped by the law. Plato could easily separate the people of Hellas into castes, because, even he, though almost nonhellenic in his theology, was still so thoroughly a Greek that he regarded manual labor of all kinds as degrading, and beneath the dignity of the noble and free-born

"In ancient Israel work of every kind that was necessary for the maintenance of human society was regarded as ennobling and godlike. Honest toll in the interest of the community was the principle which underlay the old Mosale commonwealth.

were made in the image of God, and where this tenet became the seminal source from which all human rights were derived, there could not arise political disabilities, not and in actual this tenet became the seminal source from which all human rights were derived, there could not arise political disabilities, not and in actual this tory in ancient Egypt and India.

"In the event of war, there was no special military class, whose duty it was to defend the country, as in Plato's Republic, but all the country, as in Plato's Republic, but the country, as in Plato's fleat shape and refinement, did not properly appreciate and retinate woman seemed to be of more importance than the wife and mother, as we know in the case of Pericles.

"The 'other' woman seemed to be of more importance than the wife and mother, as we know in the case of Pericles."

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"The 'other' woman seemed to be of more importance than the wife and mother, as we know in the case of Pericles."

"The 'other' woman seemed to be of more importance than the wife and mother, as in Plato's ideal Republic, but remained a distinct unit, in which lather and mother were consecrated and revered personages, as a little of the protection of the body in the case of the Platon's deal of the body in the case of the Platon's deal of the 'other work of the 'other work of the 'other work of the '

politic.

The Greek, on the contrary, considered the individual as only part of the community. The Greek knows of no higher duties than those which the body politic imposes, no more primeval right than that which resides in the community. Aristotle plainly says that the state by its very nature exists before the elements that compose it. Hence

Took as an Affront Speaker Sherman's Remark Before Teachers' Association.

TRYING TO RULE CONVENTION.

Fight for Senatorship Has Resolved Itself Into a Contest Between Two Factions.

Springfield, Ill., Dec. 29.-Governor Yates's

Yates, and when the newspaper accounts

of the meeting appeared the executive was quick to find fault with his rival's compo-

nor, and the morning papers were favored with his views. The points in Judge Sher-

"Any officer of the State who uses any

part of the school system as means for the

furtherance of his own objects and ambi-

tions has committed a crime exainst the

This is a general statement, and there is

only one side to it. It may or it may not

apply to Governor Yates. He has, it is true, interfered in the selection of superin-

schools, and I believe it is true that he has attempted to interfere with the duties

of Superintendent of Public Instruction

Bayliss in some way and that the Gover-

Continuing, Judge Sherman said:
"The man in official life who uses any

part of the school system as party plunder is a public enemy. • • • There is but one standard by which to measure those to

Merit, fitness for the work they assume to do. Let the voice of the partisan be stilled tures, keen-scented for spoils, be forever driven from the educational and charitable pay rolls of the State. \* \* \* A man's good name may be inherited; his attributes cannot. Good sense and wisdom are not

The Governor's friends declare this is one

The conflict between the two factions will

The conflict between the two factions will continue, no difference what may intervene. The Yates-Lorimer-Hopkins end will be on top or the Culiom-Dawes-Sherman will be on top. The battle is not unlike that of 190), when the iszues were between the Tanner-Lorimer-Hanecy and the Culiom-Reeves-McKinley forces. That contest ended in a drawn battle so far as Governor was concerned and on the main proposition

was concerned and on the main proposition the Cullom crowd won an easy victory. The mistake of picking up a "compromise" candidate never will be repeated in a Re-publican State convention. One error of that character will last a party's lifetime.

Pight Will Be a Clean-Cut One.

Governor Yates will name the next United

Governor Yates will name the next United States Senator in the Republican caucus, or the other faction will name him. The next candidate for Governor on the Republican ticket will be a Yates man or an anti-Yates man. That's all there is to it. If Governor Yates is big enough to run the Republican party of Illinois he will star as a Warwick. From my knowledge of the sentiment among Republicans, I do not believe 19 per cent of the voters will choose the Governor as their party general.

I have excellent authority for the statement that the plan of the Yates-Hopkins-Lorimer faction is to call an early State convention and attempt to get through it an indorsement of Mr. Hopkins for United States Senator. If the skies are clear, they may ask for an instruction from the State Convention on the Republican senatorial caucus. As indicated in The Republic last week, the State Committee will probably be called for some time in January, and the

a father and mother.

Mr. Vates and brought forth a

it at the bar of public opinion."

**GOVERNOR YATES** 

up his pastorate in Allegheny.

D. D., of St. Louis, is the choice of the Presbyterian Church to select a pastor. The

call for the State Convention will be is-sued for April or the first of May. Before this is done, however, arrangements will be this is done, however, arrangements will be made in every county where the Governor

faction is in control to immediately call county conventions, and there will not be much time for consideration of candidates

Polling County Committees

From the day the State Committee issues its call the cannon will be popping all over Illinois. Indeed, if the truth were known, I have no doubt but the Governor's scouts are even now polling county committees to locate friends and foes.

locate friends and foes.

A resolution in the State Convention in mructing Republican members of the General Assembly to vote for a particular candidate for Senator will be a novelty. Mason attempted to get one in 1890, but had no friends. A resolution of that kind was adopted in 1858, when Lincoln was a candidate against Douglas, but the Republicans were in a hopeless minority, and Lincoln easily overtopped every Republican in the State. No such condition exists now. Governor Yates hopes to get through, in some manner, an indorsement that will satisfy Mr. Hopkins and justify the latter in withdrawing from the congressional race in his district.

Two Factions Are Involved.

the indorsement of the Governor and crowd. The two views are opposite a foreign, and cannot be reconciled. How the Lorimer Plan Worked.

of the congregation after the we port will be read and voted on by

LEAGUE'S REGULAR SERVICE Interesting Music Features Before Young Men's Society.

The regular monthly service of so the Young Men's League was held at the Congregational Church of the Redeemer, sembled that many had to be turned away.

Among the music features of the programme were Rodney's "Slon" and Cowen!
"Promise of Life," by Mrs. John R. Doos,
who made her first appearance in North St.
Louis on this occasion, an intermesso from
Lange and Grey's "Heavenly Song," by
Master Frank De Vol. the boy soprano.
White's "Beyond Hope," by A. H. Fox and
Miss Ida Fox, and Buck's "Holy Night."
by the choir.

The Reverend Georga Lloyd presched on
"Commonplace Resolves," taking as his test
the vow of Jacob, Genesis xxvili, 2—22.

GRACE CHURCH IS DEDICATED

New Presbyterian Sanctuary Is Opened for Worship.

Grace Presbyterian Church at No. The heautiful new edifice replaces the one The beautiful new edifice replaces the occupied by the congregation for my years. It is a magnificent specimen of a litecture. The Reverend E. C. Japastor of the church, preached the ded tory sermon. He reviewed the history the church, told of its struggles and greated a brilliant future for it.

There was a special song service by choir and several ministers from occurrences made addresses.

the next three years. The band will be to play pretty soon, too. J. I. PICKERING

# ILLINOIS WANTS CABINET PLACE

Roosevelt Asked to Consider Its

CLEVE ANDERSON IS ARRESTED He and His Two Brothers Cha

With Murderous Assault. brothers, Stephen and Marion, are arrest in St. Louis County, charged assault with intent to kill William man, who was found uncor

morning.

Cleve is in fall at Centaur, and his ers at Clayton. The prisoners do not anything, but it is said that Hartman anything, but it is said that Hartens as statement during a few moments of sciousness, in which he mentioned the three Andersons as his assailants. On the larged sasualt, while Hartens, we on his way home with Henry P. Kanney the Anderson brothers were close by the Kasseling cautioned Hartens to his guard. The next morning Hartens to found in an unconscious condition of the state of the same of the

B'RITH ABRAHAM ORDER SPLIT Turning Off of Lights Ended To

multuous New York Meeting.

foreign, and cannot be reconciled.

How the Lorimer Pian Worked.

"The people remember how the Lorimer idea worked in the last Legislature, where about a dozen members of the Legislature acted as proxies for Mr. Lorimer, and merely registered his will. That is the Tammany plan. Sometimes it is called a machine, sometimes an organization, but it is said that Hartmaterially it is a dictatorship, and the Republican voters who thought they were sending independent men to Springfield to act for them discovered that they had given twelve or fifteen votes into the hands of Mr. Lorimer. Speaker Sherman at the time denounced it in strong terms, and thus isvited a quarrel between Lorimer and himself. Now Governor Yates and Mr. Hopkins have allied themselves to this merciles principle of party government, and should the Republican party in Illinois indorse it by obeying the orders of that faction, it will deserve the fate that beful Croker and his Tammany in New York.

"Mr. Lorimer is the high pricet of the Tammany principle in the Republican party for multiuous New York Meeti Croker and his Tammany in New York.

"Mr. Lorimer is the high pricet of the Tammany principle in the Republican party in Illinois indorse the life that beful Croker and his Tammany in New York.

"Mr. Lorimer is the high pricet of the Tammany principle and apprehence of the Croker of Brita American the principle of party government, and the principle of the Republican works.

Will Claim Statement is unfair to their side, Maybe it is. But there is some justification in the position of the Culion-Daves-Sherman people, because Mr. Lorimer has in the past given strong evidence that he roles wherever he can rule by the methods of Croker, and the Governor and Hopkins indorse the idea or principle by entering into a combination with him.

Evidences are not wanting on every side of "a peach of a time" in Illinois politics

HOPE, ARK.—Fire Sunday streaming the rule was broken and the paice of "a peach of a time" in Illinois politics met to-night in this city. The order, is a fraternal one, is said to number in the country, 12,000 living in this cit. The meeting was called by Past of Minter Oscar Wedner, Past Grand Jurer Moses Labolsky and Past Di Grand Master Robert Strahl for the port of considering matters reparding the ment funds of the order.

Two factions developed, one led men named, the other by Grand Zamuel Dorf.

In an effort to elect a chairman of meeting there was a fight in which if ture was broken and the police had to fere.

Half-past Nine! The time to take a pill

A lazy liver means biliousness, constipation, sick headache, jaundice, dyspepsia.

Take one of Ayer's Pills each night, just one. It will cause a natural, free movement, the day following. Soon the liver will do its work without this whipping.

"For many years I have used Ayer's Pills for storach and liver troubles. I have tried many different kinds of pills, but Ayer's Pills I know are the heat of all."—HAMPTON HITTER, Burner Folls, Th.

of the places "where the shoe pinches." Yet it was merely a platitude, a generic term that is applicable to every child with The truth is that the faction of the Gov-ernor is trying to place its chief in the role of a martyr, one who is being persecuted by Sherman in particular. It would not be Yntes. It is an unfortunate circumstance that the Governor has deemed the incident worthy of a formal statement in the news-